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FAULTS IN PREACHING.

We should be backward in offering any thing of our own, on such a subject as is indicated by the title of this article; and yet, perhaps there is not a class of men in community, that would be more thankful for timely and judicious criticism, than would those who are preachers of the gospel. They know that they *have* deficiencies. They feel the necessity of improvement: and often lament, that some competent and well disposed person cannot be induced to act towards them, in the hours of retirement, the friendly office they so much need.

But there is such a sacredness attached to the office work of a clergyman, that every one is disposed to shrink from exercising, even in private, the functions of a faithful censor; and is still more averse from exercising these functions in a public manner. There is in this case, the additional apprehension, that his remarks will be misinterpreted, and his motives misconstrued; and that the person in question will chance to be offended at the *unwonted* liberty which has been taken with him.

Owing to these circumstances, it seldom happens that we see any thing *very good* which relates specially to the art of sermonizing; while at the same time there is no want of topics for remark or animadversion.

Doct. Griffin's Sermon therefore, is an invaluable treasure; and though we have already given copious extracts from it, we cannot resist the temptation to add to them, from his third *genral* head which treats of the faults of preachers; especially as the Doct. seems to have a very proper idea of the delicacy of this subject.

Under this head, he observes, "I have three faulty forms in my eye, the *declamatory*, the *artificial*, and the *mere didactic*."

(1.) The declamatory. This consists in running through a loud and rapid course under the impulse of mere volubility, without aiming at any definite impression; dealing in generals, in glowing words unnaturally selected and combined because undictated by feeling; with much semblance of earnestness, but without any real warmth or the power of exciting it in others. Where ignorance and hardiness combine, it dashes forward sticking at no difficulties and feeling none. Sometimes it rises up into a counterfeit passion at first, and blusters through a whole discourse with one monotonous and unmeaning vociferation. Now this is as powerless as it is disgusting. Never, in writing or speaking, affect a warmth that you do not feel. Begin low at first. Keep down till your subject forces you up, and then you will rise naturally and carry your hearers with you. Take care not to rise so early that you cannot sustain yourself to the end. It is easy to get higher, but difficult and dangerous to descend. Sometimes the declamatory swells into the turgid, and even in this form attempts to move the passions. But here it utterly fails. If ever there is need of simplicity it is when you attempt the pathetic.

There is another species of preaching of a far more popular cast which I think may be ranked under this head. I mean that which in the view of the fashionable world entitles the preacher to the highest rank among pulpit orators;—that which is full of warm and elegant declamation,—of tasteful addresses or beautiful pictures; which takes divine truth for its text and its heads, but instantly leaves it and runs out among human relations and events for its sparkling or its splendid illustrations. If it ever awakens the passions, (as sometimes it powerfully does,) it is the natural passions only. It delights worldly men because it pleases their fancy without paining their conscience, and it may surround the preacher with glory, but it will never do any good. God Almighty preserve our churches from preachers like these.

There is a wide difference between the eloquence of words & the eloquence of thought. One soothes and delights and leaves you unimpressed; the other opens the universe to your view, overwhelms you with a sight of God and Christ and heaven and hell, transports you to any part of the universe the speaker pleases, sets you down at the judgment seat, brings you back to tremble over your dying children and your own sins, and controls your conscience and passions at his will. Every stroke reaches the heart.

To know who are the best preachers on the whole, look at the effects. Compare the state of religion in France during the splendid reign of Lewis XIV. under those eloquent declaimers, Massillon, Bossuet, and Bourdaloue, with the state of religion in England at the same period, under the warm and faithful preaching of Howe, Bates, Baxter, Flavel, Owen, Calamy, and Tillotson.

(2.) The artificial. There are two grades of this fault which I wish to notice. The first consists simply in a style and manner befitting, not an address to a popular assembly, but an essay read from a book. The sentences are constructed and put together in a cool and studied manner, with too much deliberation for warmth, and too much labour for vivacity or ease. The subject is treated in an abstract way, as though one was discussing it in his study and not addressing it to an audience, and of course is apt to be delivered in a reading tone. Generally the movement is much slower than the minds of the hearers, by means of a minute specification of circumstances which their imagination might better have supplied. As it is impossible in this way to awaken any other powers of the mind, this preaching must be considered as addressed solely to the understanding. There are occasions, (perhaps the present may be one,) on which a calm discussion of a subject is the most proper manner of treating it. But what I object to is the application to all Gospel subjects of a studied and abstract manner. This, to those who are doomed to endure it, must be soporific and intolerable. It may in some measure supply the place of books, but can never answer the purpose intended by the appointment of the living preacher. The style is not that of nature, nor of the Bible. It is an artificial one introduced by an abuse of the practice of *writing* sermons. The natural manner in which man addresses man is that which prevails in conversation and in more animated forms of speech without writing. Notes should be only auxiliary to that mode of speaking which would be employed without them. They only help our infirmity but ought not to introduce a new manner. A good way to guard against this injurious influence of notes, is to extemporize in all your sermons out of season. This will give a natural air both to the style and delivery of your written discourses, while your habit of writing will impart more accuracy to your extemporaneous efforts. But the fault in question has another origin. It has been imposed upon us by system and design, by men who feared nothing so much as warmth in religion; whose care in all their preaching has been to keep out emotion and to lead the people to nothing but calm contemplation and polished morality. The tasteful specimens which they have given of such preaching and the high enconiums heaped upon it by the better sort, have rendered it fashionable, and led others to adopt it who have something more to preach than mere moral sentiments. We are all aware of the calamity brought upon the churches by the introduction of heresy; but this chain which the author of heresy has attempted to throw around us seems not to have been discovered. And yet it is the master-piece of his art. You may refute his heresies, but if you leave this accompaniment in the Church you yield him the victory at last.

In this very abstraction lies much of the difference between uninteresting and impressive preachers. The former treat of moral qualities, the latter of persons, and point every man's eye to himself. They say to the wicked, This morning you went into the world without going to your closet or your family altar. This is an important matter. It is good to place the Christian or the sinner before you and talk to him as Cicero did to Cataline.

The second grade of this fault is only the first rendered still more intense. Both involve the cold, abstract, essay style.—Both consist in exclusive addresses to the understanding. But the peculiarity of this lies in the involution of its style and the inversion of its arrangement. So much more care is bestowed on adjusting and balancing the clauses than expressing the thought with conciseness and force, that though the sentences appear at first well formed, they discover upon a closer inspection, many clauses which only round the period without adding any thing to the sense, and a still greater number which express minute circumstances which the imagination of the hearers might better have supplied: so that the sentences, though wrought with great precision and far from appearing redundant, are really encumbered with much dead matter, and are slow and heavy and dull. This style is a bad imitation of Johnson; and is more offensive than the other as it betrays more labour, and is more obtrusive in its claims, and more likely to decoy others to imitation. There are few things more insupportable than when you enter the house of God to worship or to hear some thing to quicken your spirit, to be obliged to listen to a cold essay; and it becomes the more intolerable the greater pains that appear to have been taken to give it this form, for this looks like going out of the way to torment you. Such a style generally betrays a great want of originality. Men not overcharged with that subtile property called genius, and still less gifted with taste, labour hard to express common things in an uncommon way, to twist their mother tongue into stiff and stately forms, and to be "correctly dull." If they would take half the pains to cultivate the language of nature which they do to spoil their style, they might be impressive preachers. These same men are perhaps interesting in conversation where they have not tortured their thoughts into inverted shapes and broken them to a new order of march. This is not the order in which they think themselves: it is not the order in which the multitude think; it is not the order in which any one thinks: and therefore cannot affect a popular assembly and is not adapted to the pulpit. It may serve as a vehicle of instruction, but can never interest the affections. Try the experiment upon your neighbour. Tell him of a scene of suffering in your family; and instead of pouring out your feelings in the language and tones of nature and thereby awakening his sympathy, tell the story in an artificial and complicated style, and you might as well hint it to him in an enigma. To make him feel with you you must show him that you feel yourself; and this can be done only by uttering the language and tones by which such feelings are ordinarily expressed by men. He will not understand any other dialect. They who affect the other have set up a wrong standard. The highest perfection in the style of a public speaker is connected with ease and nature. Towards this point every effort ought to tend, every step of improvement ought to be directed. But these men are struggling right the other way. Some giant of a Johnson, with all the cumbrance of artificial structure, has protruded his unwieldly form through the world, and Sampson like has poised the pillars of the house notwithstanding his fetters of brass; and his humble imitators, without his might, are trying what they can do with both hands bound. They are placing perfection in sonorous words, in a stateliness of movement, in an antithetical balance of clauses, and are running from nature as fast as they can.

"I seek divine simplicity in him
Who handles things divine."

It may be relied on as an everlasting maxim, that the eloquence best fitted to thrill the heart of a philosopher, is that which melts a child.

This artificial style was born and brought up in colleges, and is the effect of too exclusive a use of the pen. It is the rightful property of book worms. It never found its way into the drawing room, among men accustomed to conversation more than to writing. It never showed itself in the forum or the senate. The best cure for it is to betake oneself to the labours of a pastor particularly to extemporaneous preaching, and especially in revivals of religion.

THE AFRICAN CHARACTER.

The last number of the African Repository under the head of "Traits of the African Character," details the following incidents:

Two weeks ago, Jack Morris, a Krooman of uncommon respectability, residing at Mamma's Town on the St. Paul's, dreamed that he unfortunately killed his own brother Tom, who, with himself, is Mamma's head man, and second in authority only to herself. This dream he innocently related to Mamma. Tom was informed of it; became alarmed, suspicious, and desperate; proceeded to his countrymen on the Mesurado, and found no difficulty in persuading them that his brother Jack was a wizard, and by means of dreaming, incantations and sorcery, was actually employed in working his destruction. A company of these people, headed by his own brother, armed themselves, and hurried off immediately to St. Paul's, laid hold of Jack Morris, threw him into irons, carried him aboard an English Cutter trading in the offing, and procured the master's promise to land him at Settico Kroo; whither messengers were immediately dispatched by land to accuse Jack, and have an order ready, at his arrival, for his execution. The Cutter put to sea, before I was informed of these facts; but two days after, was compelled by head winds and a strong northerly current, to run back and come to an anchor in Mesurado Roads. I sent aboard an order for Jack to come ashore, and by this providential circumstance and seasonable interference alone, his life is saved. He solemnly assured me, and I believe truly, that, until informed by myself, he was wholly ignorant of the charge on which he had been arrested. He appears to have been quite sensible of his impending fate, and is grateful for his rescue;—but his gratitude is cramped by his want of sensibility.

Old Ba Caia of the Island opposite our town, has, from a slave, become a man of considerable distinction and wealth. The island was formerly the property and residence of Phillippi, a mulatto woman, whose father is said to have been an American. Her death occurred a few months before the occupation of the cape by our people, and was the natural effect of sickness and decay. In the frenzy which the event occasioned, and which, as usual, was heightened by drunkenness and the impassioned manner the natives have of expressing their grief, Ba Caia applied to his Mandingo priests to explain the cause of the old woman's death. They directly referred it to sorcery, and accused four of her people of having taken her off by witchcraft. No delay. The astonished victims were seized—taken to a point of the island below high-water mark, and struck through the body with spears. The three men who suffered, submitted to the stroke without resistance. The fourth was a woman, who drew the weapon, without falling, from her own body and hurled it against her executioner.

The old man always supports one or two Mahometan priests [sorcerers.] These are consulted on all occasions which serve to call up the superstitious fears and hopes of himself and people; and as far as I have yet learnt, their advice is always punctiliously followed.

On the arrival of the U. S. Schooner Porpoise, (Aug. 1824,) a Spanish slaver, a part of whose cargo was on the island, was chased, boarded and detained, until her character was ascertained. Caia became as usual, alarmed, and by the direction of his Mandingo priests, offered up sacrifices, and performed a multitude of superstitious rites to avert the possible consequences of the seizure of the Spaniard. Confident of the efficacy of his ceremonies, he came over early the next morning to welcome my return, and salute the officers. Cattle, dogs, and cats are commonly immolated by being buried alive.

While the Spanish wreck lay ashore, it became necessary, in order to protect the exposed property from the avidity of Caia's people, to fire upon them several times from the fort. The loss of their pillage gave most of them infinitely more concern than their escape from danger caused them joy. The old man was exceedingly alarmed. Scarcely had his agitation subsided, when he awoke in tears from a very distressing dream, which he did not well remember. Going to inform his principal wife, he found her just awoke from a like distressing reverie, and also in tears. On the same day the robe of Wiggins, his principal manager, took fire spontaneously, as all agree in asserting. Caia's superstitious fears were now consummated. He applied for direction to his Fetish-man, and plead his various diabolical arts with the most sincere and earnest devotion. Every circumstance was ominous; and about 12 o'clock the same day, intelligence arrived of Wiggins' untimely end, which he had met aboard of one of the wrecks. The funeral howl was instantly raised, even before reflection had time to measure the extent of the bereavement. The women were the chief actors in this farce of grief—they wounded each other and themselves with their fists and nails—drank, wept, cried, embraced, ran frantically about, and manifested every thing of grief, but its natural and genuine expressions. Caia, when he heard the tidings of Wiggins' death, was instantly relieved to find the dark portents of the morning fulfilled in so light a calamity. For three days, all was madness, drunkenness, firing, and confused wailing over the island. The interment of the dead body was the signal for sobriety, and not a howl was afterwards heard.

From the Recorder & Telegraph.

HISTORY OF THE FIRST CHURCH IN BOSTON.

Messrs. Editors,—The recent laying of the corner stone of the monument in Charlestown, and of a Meeting house in Hanover Street, has brought to my recollection, with interest, some important transactions of nearly two centuries past. They relate to the original establishment of religious worship in the Peninsula of Boston.

"The four men particularly eminent and active in laying the foundation of the First Church in Boston, were John Winthrop, Isaac Johnson, Thomas Dudley, and John Wilson. The first of these illustrious characters was the first Governor of Massachusetts. The second was a Gentleman of family and fortune, who, with his honourable lady, was swept away by the ravages of a mortal disease in the infancy of the settlement. Mr. Dudley was a long time Deputy-Governor, and afterwards Governor of the Colony. Mr. Wilson, was a Minister of Religion, abounding in zeal, prudence, and charity. Such were the leaders in the honourable enterprise of founding a Religious Colony. With others of similar religious and political opinions, they had for some time belonged to an Association in London, called "The Governor and Company of Massachusetts Bay."—On leaving England, they brought with them the patent or charter of the plantation.

"The Arabella, the vessel in which they crossed the Atlantic, anchored in Massachusetts Bay *on the 17th of June*, 1630. They came ashore at *Charlestown on the 1st July*, with a view of a permanent residence.

"It was determined that a Church should be regularly embodied. On the 27th of August (1630) therefore, a Fast was appointed, a covenant formed, and subscribed, Mr. *Wilson was chosen Teacher*, Mr. *Nowel* an Elder, and Messrs. *Gayer* and *Aspinwall* Deacons. The following was the form of the covenant which was subscribed by the members:—

"*In the name of the Lord Jesus Christ, and in obedience to his holy will and divine ordinance*, We, whose names are here under-written, being by his most wise and good providence brought together into this part of America, in the Bay of Massachusetts, and desirous to unite into one congregation or church under the Lord Jesus Christ our head, in such sort as becometh all those who he hath redeemed and sanctified to himself, do hereby solemnly and religiously, as in his most holy presence, promise and bind ourselve to walk in all our ways according to the rule of the gospel, and in all sincere conformity to its holy ordinances, and in mutual love and respect to each other, so near as God shall give us grace."

"The first meeting place of the congregation was in the umbrage of a large tree. Whether they had better accommodations, during their continuance in Charlestown, and how many weeks or months exactly that continuance was, it is impossible to say. It is certain that the settlers had scarcely rested, before they perceived that the south side of the Charles was preferable to the north, both for commerce and situation. Of course they began to remove to the Peninsula. At first those who had thus removed, went back to worship on the Lord's Days. In a little time public worship was celebrated alternately on each side of the river. At length, the First Church took its place altogether in Trimontane, which was soon called Boston."

From the Philadelphian.

THE SABBATH IN OTAHEITE.

The natives of Otaheite have paid their debt of gratitude to the Christian World, by teaching them how to keep the Sabbath.

Mr. Rowland Harsal, of Paramatta, New South Wales, expressing in a letter to the Rev. Mr. B——— in London, his delight in the success of the Missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the Otaheitans, as a body, pay to the Christian Sabbath.

"When my friend Mr. Crook, with his family, arrived on the coast of Otaheite, in the brig Active, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Cook and others a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

"In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed that the natives were keeping the Sabbath day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

"At length the vessel came to anchor in Matavia Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c. being highly pleased and thankful to God, that he had sent another teacher among them: and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

"Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are taken into fellowship with Christ, whilst the children of the kingdom are cast out."

DYING HOURS OF THE UNPARDONED SINNER.

An Extract from Lee's Revival Sermons.

The unpardoned sinner is especially, and often sensibly miserable in a dying hour.

Through this solemn scene we all must shortly pass. What folly and madness, to neglect a seasonable preparation! In this life the sinner finds something to divert and engross his attention. Pleasure, prospects of gain, or honour, present the objects of his happiness, and fire his eager pursuit. But what will comfort him in death—when most he needs support? when the evils he feared, roll in as a flood—all his joys are on the wing; and every prop is torn away! Miserable comforts now are all earthly things. The sting of remembered misimprovement alone remains. Weeping friends can administer no relief. He has the pains of death to endure without a comforter. Sad reflections upon a sinful life bear down his spirits. Conscience, without mercy, accuses. A dark and dreadful eternity is opening before him: while the heart is hard—sin unpardoned—God angry—Christ hidden, and hell moved for his coming.—What heart must not bleed to hear his complaints! All are in vain. The disease prevails. The work of death advances. Nature sinks. The silver cord is loosed.—The awful scene is closed. With unutterable reluctance the soul is torn from the body, and from every object of its love and confidence, to enter upon a state of perfect and endless suffering. What tongue can express what mind can conceive the horror of such a departing soul? Say my friends is he not miserable? Answer the question to your conscience, impenitent sinner; and reflect that the awful experience may be your own, ere a few hours shall have elapsed. No longer then, trifle with your eternal interest, nor plant your dying pillow with thorns.

Upon this subject it is too painful to dwell; and if truth can have any weight, sufficient has already been said, to awaken the most hardened and secure. The horrors of a death bed, will outweigh the pleasures of a sinful life. Yet these are but the beginnings of sorrow.

There is much more in the project detailed in the subjoined article, than meets the eye in the caption.

AMERICAN FIRE INSURANCE COMPANY.

A company has been formed in New-York, the plan and object of which may be learned from the following paragraphs:

"The object of the Company is to aid religious institutions, by contributions to their funds—to accomplish this, they propose to loan out their capital at the usual rates of interest, on good security, and to pursue the ordinary business of a Fire Insurance Company; and after paying the stockholders semi-annually, a dividend of six per cent, per annum, reserving a sufficient surplus to meet contingencies, and defray the necessary expenses of the institution, to divide annually, and pay over the balance to the representatives of the different religious denominations, who may be members of the

Board of Directors for the time being, to be by them applied to such Missionary Society or other religious institutions, as they, or a majority of them, may be disposed to patronize; the proportion of the fund to be regulated by the amount of business brought into the concern by each denomination: an account of which being kept with strict reference to such division. All business not recognized as belonging to either denomination, to be given to the American Bible or Tract Society. It must be apparent, however, that in order to give effect to the plan, a united effort of Christians, of different denominations, to produce a general distribution of the stock, and an extended patronage of the office is desirable. Accordingly, the officers and managers have been selected, and are always hereafter to be selected, in equal proportions from the five following denominations, each fuanishing their own list of names, viz:—The Methodists, Baptists, Episcopalians, Presbyterians, and Reformed Dutch.

The charter permits an increase of the directors to 100 at the next election. The Board have determined to embrace the privilege, and will proceed to make the increase immediately, under the name of "*associates* of the American Fire Insurance Company," until the period of election.

The Committee think this plan opens the door to the friends of religion, while receiving a fair interest for their money, to be extensively useful—to do good should be the object—and how to accomplish with our means, the *greatest amount* of good—the constant study of every Christian.

From the Recorder & Telegraph.

QUEEN KEOPUOLANI

The following extracts are taken from a Memoir just published, of KEOPUOLANI, *Queen of the Sandwich Islands.*

One morning, when confined to her couch, with many of the chiefs and people about her she said to them, "I wish you all either to retire, or be silent, for I desire to pray to Jesus Christ, and must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. With great resolution she reproved them for their impiety, told them they still kept their "dark hearts," and insisted that her request should be granted. One chief seconded her request, and though the others continued to oppose, she succeeded, and enjoyed a season of prayer.

At another time, during the same illness, a high chief, whom she tenderly loved, came to her and said, "Let us two drink rum together again, as formerly. Enough of this new work. Let us cast it away, and attend to it no more." Keopuolani replied, "I will never adopt that evil custom. I am afraid of the everlasting fire." She then turned to Taua, (a native preacher from the Society Islands,) and said, "My heart is much afraid I shall never become a Christian." He replied, "Why, what is in the way,?" She said, "I think I am likely to die soon." He replied, "Do you not love God?" She answered, "O yes, I love—I love him very much." Taua then communicated further instruction suited to her case. At the close of the conversation, she said, "Your word, I know, is true. It is a good word; and now I have found, I have obtained a Saviour, and a good King, Jesus Christ."

At one time, when a larger number of people than usual were present, she experienced a relapse in her disease, and some of the spectators apprehended she was near her end. She immediately sent a messenger to Taua to come and pray with her. When he arrived, the house and ranai were filled with chiefs and people. When about to enter, some of the chiefs stopped him at the door, and told him he must not go in, for there was no room. They then went to Keopuolani, and told her it would not be well to admit him, for he was a bad man, and would tell her many lies. She said, "My teacher is not bad; he tells me no lies; let him come in, for I greatly desire to see him." They replied, "The house is full, there is no room." She said, "Then you must make room." They said, "What do you want of this Taheitan?" She answered, "He is my good Christian teacher, and now, while I am sick, I desire that he may come and speak to me, and pray with me." They said again, "The house is full, he cannot come in." She said to them, "Why do you say there is no room? There is room enough. I have done praying to my old gods, to stones and wood, and my desire now is, that while I lie here, my Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Taua's life. But he still remained at the door with the Gospels in his hand.

At length, Keopuolani said, "Taua! come into the house and pray with me." Some of the chiefs were still intent on stopping him, when the king approached saying, "Let him go in, and let all the chiefs and people be perfectly quiet, while the good teacher of my mother prays to Jehovah."

To most religious duties with which she was acquainted, she was particularly attentive. At stated seasons she called on Taua to pray with her; but she desired him always to be near, that she might easily call upon him at other times.

Taua has informed us that she spent the greater part of one night in asking him questions, and in prayer. She was at that time particularly anxious, because she thought she did not know how to pray. She said, "I knew very well how to pray to the idols, but how to pray to Jesus Christ, I do not know. You must pray for me." After he had prayed, she added, "Now tell me about Jesus Christ." He related the particulars of his crucifixion, and as he spake of the nails driven through his hands and feet, she burst into tears, and exclaimed, "Stop! I can hear no more; I and all my people are wicked and cruel like those murderers."

Perhaps she in no case manifested a stronger attachment to Christian duties than during a visit to Morokai. While on this visit she had much to engage her thoughts and occupy her time. Yet this venerable Queen regularly retired every morning and evening, to offer up her prayer to that God who seeth in secret.

On the Sabbath too, she gave evidence that she needed not the example of others to induce her to attend to the duties of that day. In the morning she was in a house with the other chiefs, many of whom were noisy and some intoxicated. She called Taua and said to him, "We are now away from the missionaries, but we must not forget the Sabbath, the day of God. Let us, with some of the people, retire, that we may sing and pray." They then went to a small house at a little distance from the company, and enjoyed a season of worship there. At evening she said to one of the chiefs, who had disregarded the day, "You and I have each of us our Christian teacher. You formerly told me that I must observe the new religion and keep the Sabbath. I have done so, but now you neglect it. You do not love prayer; you do not love the good way, nor walk in it. My heart is sorry for you, and on your account I often weep alone."

Religious Intelligence.

DOMESTIC MISSIONS.

The New-York Observer of the 9th instant, contains several long extracts from the correspondence of the United Domestic Missionary Society, the purport of which, is, to set forth the moral wants of particular portions of the country, and the favourable results which attend the exertions of missionaries sent out, and in part supported by the Society.

Rev. Mr. Pratt, a missionary, stationed at Shrewsbury, N. J. mentions the large county of Monmouth, which includes the tract that is commonly known by the name of "*The Pines*," embracing most of the south-eastern and southern parts of the county, as an important field for missionary labour. The extent of the county is from the sea-coast nearly 80 miles in a western direction; and its width varies from 25 to 40 miles. He represents the inhabitants of most parts of this county, as scattered and poor, getting their subsistence chiefly by hunting and fishing. There are but four Presbyterian churches in the county, two of which are large and wealthy, while the remaining two are feeble and in need of help. One of these is in the town of Shrewsbury, "which, under the fostering care of missionaries, has recently almost literally been raised from the dead, and which is still very weak, struggling with many difficulties, but prays and hopes for better days to come." There is, in addition to these, one Dutch Reformed Church, three small congregations of Episcopalians, six or seven congregations of Methodists, but one of which is considerable in size; and two or three congregations of Friends. And yet the county contains more than 25,000 inhabitants!

Mr. P. thinks that Bibles and Tracts may be distributed over this district of country to great advantage. The county lies on the sea-coast, for about 40 miles in extent: but Mr. P. thinks that "there is a deplorable deficiency in literary as well as in religious instruction, for 100 miles in extent—even to Cape May." Schools are few and far between, and badly conducted. Multitudes are totally unable to read or write; and seem contented to have their children inherit their full share of ignorance. "Persons of any pious sensibility, to travel awhile in the Pines, he says, must be deeply affected with the moral desolations of the country; and what is peculiarly distressing, it is difficult to form even a plan for its melioration." Who would have expected to hear of such desolation in the midst of a land which is distinguished beyond every other country for its facilities for literary, civil, and religious improvement! Yet the Jersey Pines may find many a parallel.

Mount Morris.—Under the head of "Revival in Mount Morris," is presented a letter from another Rev. Mr. Pratt, who is stationed in that place, (Livingston Co. N. Y.) After detailing at some length, and in an interesting manner, the revival in 1821-2, the fruits of which were more than 80 hopeful conversions; he adds, that since he began to labour with that people, the church have increased from 40 to 140 in number, and that the state of things is still favourable. The meetings are well attended on the Sabbath; but the society have to regret that they still need the assistance of the U. D. M. S.

Canada.—The Rev. Mr. Purkis, writes from his station, at La Prairie, in Upper Canada, that much good might be done, by obtaining a missionary to labour among the French population of that country, preaching, conversing and distributing Bibles and tracts in he French language. A home Missionary Society, he says, is about to be established for purposes of this nature; but its operation must be greatly limited.

"I cannot refrain, he says, from tears of joy, whenever I hear of any effort to unite the hearts of Britons and Americans in bands of the closest friendship. I am confident that the committee would have felt emotions of exquisite delight, had they been present to have witnessed the manner in which the address was received by the congregation on the Lord's day, February 20th, and the cordial gratitude and affection with which the following resolution was passed:

"Resolved unanimously, That the warmest thanks of this society be presented to the United Domestic Missionary Society of New York, for their sympathy, liberality and generosity, in aiding the support of the gospel ministry, and the ordinances of religion in La Prairie," &c. &c.

The following extract from Mr. P.'s letter, relates to the Catholic children:

"A short time ago, three girls, whose mother is a French Catholic, in the simplicity of their little hearts, knelt down and worshipped with us in the school room among the other children. The mother heard of it, lectured them on the subject, sent them to the priest to confess and obtain absolution, and for many weeks, as regularly as we entered the school for family worship, these children left the room and stood in the hall until we had closed. But recently I have observed them to remain regularly in the room, to worship with us, and to add to my satisfaction, the father has provided a New Testament for one of them, who has requested one of my little girls to read it with her.

"The other little girl who received the present of the New Testament has shown a great desire to be present at worship, and although from prohibitions at home, she has sometimes left the room, she has generally stood close to the door; and in a day or two has again shown the inclination of her heart by remaining in the room. The same conflict I have observed in many other of the Canadian children; out of whose mouths I trust God will ultimately perfect praise."

From the Recorder & Telegraph.

MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

The report of this Society, read in Park Street Church June 30th, 9 o'clock, A. M. gives a more interesting view of its concerns and prospects than any which has before been submitted. Not only has its income been much greater the past year than in any preceding one, but the religious public are more awake to its interest so that, with proper exertions on the part of its friends, an adequate and increasing support may be expected in future. Christians in Massachusetts have been reproached for overlooking, in their zeal for foreign missions, the wants of their brethren at home. The reproach is just. Christians in Massachusetts are to be blamed for this neglect.—Not that they have done too much for *Foreign* Missions—far from it—but they have permitted Churches to languish within their own borders; when, with the blessing of God, a little exertion and a few personal sacrifices on their part would have continued these churches prosperous. The reproach is just; but it shall be wiped away. Let the purification go on; and the next reproach shall be, that *too much* is doing for the building up of churches at home, and too much also for the salvation of souls in heathen lands.—As we shall soon be permitted to publish the report entire, it has been thought best not to anticipate its contents by previous statements.

From the Recorder & Telegraph.

MONTHLY CONCERT.

Osages.—At the Monthly Concert last Monday evening, the Corresponding Secretary read extracts from a Journal kept by the missionaries at Dwight, in the Arkansas Territory, giving some account of the schools belonging to that station. The examination of the Girls' School took place January 11th. It consists of five Classes: the first containing 12 scholars—second 3—third 7—fourth 5—fifth 5. The last mentioned Class is so far advanced as to spell with great accuracy and read well in any book; the 4th and 3d are able to read in the New Testament. Besides the exercises in reading and spelling, the different classes, attend to several other branches of knowledge, according to their degree of advancement: and all recite from memory occasional lessons in the catechism, hymns, Bible, &c.—The Boys' School was examined the day following. It contains about an equal number of scholars as the School for Girls; and in about the same state of forwardness.

Sandwich Islands.—An extract of Jan. 31, 1824, from the Journal of Messrs. Richards and Stuart, at Lahaina, Island Mowee, represents that for the last fortnight there had been an unusual interest manifested by the natives in the business of education. Fifty had called on the missionaries early that morning for spelling books; and 150 more in the subsequent part of the day. At least one hundred were obliged to go away unprovided for, the stock of books on hand being inadequate to the supply.—On visiting the chiefs of the Island, Feb. 2, the missionaries found them busily employed in study at their desks, with their servants seated around them on mats, and engaged in the same pursuit.—It is worthy of remark, that, though the chiefs seemed at first disposed to *monopolize* the advantages of instruction, they now wish these advantages to be extended to the meanest of people. The eagerness of adults and men high in power to acquire knowledge, and in order to this a willingness to submit to the study of its simplest rudiments, is more than had been anticipated by the most sanguine friends of missions.

Society Islands.—Mr. Ellis after remarking what interest it gave to the occasion, to think that this same Monthly Concert was observed throughout Christendom, described the manner in which it is ordinarily conducted at the Society Islands. There, not as England and America, two thirds of the adult population punctually attend;—and they come with hearts warmly engaged in the Redeemer's cause. The exercises are introduced by singing a hymn, in which the natives unite with sincerity and devotion not easily described. Next a prayer is offered usually by one of the natives. A native then reads a portion of divine truth, which has been previously selected for the occasion. This is followed by a narration of religious intelligence from abroad, which the missionaries obtain through religious publications received from America and England. Such intelligence is listened to by the natives with the utmost interest. When the accounts are unfavourable a gloom may be seen to come over their countenances, as if they had suffered a personal calamity. And when on the contrary, the news of revivals and missionary success reaches the ears, they almost exult at the brightening prospect. In the prayer which is offered at the close of this narration, one of the natives usually leads. With great fervency he prays for those who have done so much to send the glad news of salvation to the long neglected Society Islands—he prays that the same light may shine upon all the Islands of the Pacific—he prays for England—he prays for America—he prays for India and the whole world.—"Your best friends I had almost said are there."

The Anniversary meeting of the Auxiliary Missionary Society in these Islands is a kind of Jubilee. The natives on that occasion assemble at the missionary stations, and pray that the blessings which Christianity has conferred on them, may be extended through the world. Of 16,000 or 18,000 inhabitants on the Islands, about 10,000 are annual subscribers to this Society. And though they are generally poor, and obliged to procure what they give by manual labour, they have paid in support of this object during four years past no less than $1800. The first thing after gathering their harvest, is to set apart a portion sufficient for the payment of their annual subscriptions. The remainder of their produce they exchange, not as formerly for rum and powder and weapons of death, but for implements of husbandry, and other articles appropriate to the reign of peace

The Missionary Fund.—We would remind the friends of the Union, that the Board now have *eleven* Missionaries, or Agents, employed to promote Sabbath schools, and that funds are greatly needed to support this important department of their operations, which is entirely dependent upon the aid received expressly for that object.

We hope that the collections taken up at the *Sabbath School Concert of Prayer*, in every place, will be devoted to the Missionary fund. We cannot but notice here the example of the teachers at Utica, who, though their own Union have agents employed, have generously contributed the amount of their collections to aid the general cause.—Donations will be thankfully received.—*Am. S. S. Magazine.*

Prayer for Sunday Schools.—The subject of ministers neglecting to pray for Sabbath schools, was mentioned in one of our teachers meetings: a teacher remarked, that her little girl said to her on returning from church, when Dr. A——, preached, "mother, I observed that the minister prayed to day for *Sabbath Schools*, and I don't recollect that I ever heard a minister pray for them before."—*Connecticut S. S. U. Report.*

From the Mariner's Magazine.

BIBLES AND TRACTS AMONG SEAMEN.

On the 19th two seamen called on a pious captain for Bibles. He told them it was out of his power to give all the seamen Bibles, and that every person who wished one could afford to pay seventy-five cents for it—but the practice is to supply all persons who cross the Atlantic with Bibles. One of them said, "I wish I had a Bible now, I never wanted one before." "Why do you want one now?" asked Captain P. "I want to read it." "Why do you want to read it now?" He was so much affected he could not speak. "When did you first desire to read the Bible?" "*Now.*" "Do you feel that you are a sinner?" "I do." "How long have you felt so?" "Since last Saturday evening, at the meeting on board the Fanny; what was then said, and the prayers that were offered for seamen, gave me great distress; and reading the tract you gave me made me feel more distressed. I have not been able to go out of the house before." He was asked what tract he had—he handed it—it was entitled "*The Bible the best of all books.*" —I have read the tract, said the sailor, ten or eleven times, and I want to read that book, *the Bible*. His request could not be denied.

A Seaman who had been in the habit of spending the Sabbath at the alehouse, having had an invitation to attend the Mariners' Church put into his hand, said to his wife one Sabbath morning, that he should like to go and see what was going on. His wife feared lest by saying any thing in way of advice, she should lead him, in the spirit of opposition to change those intentions which she was afraid were insincere, did not press him to attend, but only said that if he went, his dinner would be ready for him when he came home. He accordingly went, and on his return he said to his wife, "Well, I have been to hear the sermon, and I like it very much." On his wife asking him, in her usual kindly manner, if he would now have his dinner, he replied, with a look of much seriousness, "No,"—and putting his hand in his pocket, took out the tract which had been given him at church. "Sit down here," said he, "I must read you this tract which the gentleman gave me."—He read to the end, and appeared very thoughtful—took his dinner, at which, for the first time, he implored a blessing—remained at home the whole of the day—and characteristically said to his wife, "I am determined to go to that *shop* again."

From the Mariner's Magazine.

Orphan Sea Boys' School.—Among the institutions of humanity and piety that have been founded by the friends of seamen, in England, this is entitled to a pre-eminent rank. There are at present two ships on the river Thames, where sea boys are educated, and we look forward, with the highest hopes, to the time when these schools will be established in every seaport in christendom. Justice, humanity, and interest, make it our duty to supply the sons of the ocean, and particularly the orphan children of those who have spent their lives in our service, wtih the means of salvation. While with immense labour and expense we send the gospel to distant corners of the world; and while many are running to and fro in the earth, visiting distant and desolate places, which are becoming vocal with songs of praise, shall Seamen, whose claims are certainly paramount, be suffered to die in ignorance and neglect? Were knowledge and information universally diffused among Seamen, what a picture would our ships present? Authority, on the one hand, would be exercised with mildness, and would be met, on the other, by ready and cheerful obedience. The merchant would have confidence in the management of his property—the mother would have hope in the well being of her son. We may contemplate with delight the bright and benign prospects before these institutions, and confidently look forward to the period when the reign of ignorance and vice over the inhabitants of the sea shall give way to the mild sway of education and piety. When piracies shall cease, and when "every sailor, in every face, shall meet a brother and a friend."

REVIVALS.

Under this head, we condense from the Recorder & Telegraph, the narrative of the state of religion in Massachusetts, which was prepared from notes taken at the late meeting of the General Association.

STATE OF RELIGION IN MASSACHUSETTS.

The Narrative of the State of Religion within the bounds of the General Association of Massachusetts, was read in Park Street Church on the 29th ult. at 3 o'clock, P. M.

Berkshire Association.—The past year has been a season of unusual coldness, in the Religious Societies connected with this Association. There have been no revivals. A great degree of harmony has prevailed: Sunday Schools are generally supported, and the means of grace faithfully dispensed. Recently there have been more favourable appearances in some of the congregations, and christians are beginning to hope for better things.

Mountain Association.—A time of general coldness. But few added to the churches. There has been no revival during the year, except in the town of Chester; where more than sixty individuals have been hopefully converted. Two ministers have been settled—harmony generally prevails.

Franklin Association.—Since the last meeting of the Association, one minister, Rev. Samuel Taggart, of Colerain, has been removed by death. No important changes in the moral condition of the people. No revival. But the cause of truth is, on the whole, believed to be advancing.

Hampshire Association.—The churches in connexion with this Association are generally united in sentiment and affection.—The town of South Hadley has been favored with a revival of religion, in which numbers give evidence of having found a Saviour. Also on the borders of Northampton and Hadley some drops of mercy have fallen. In Granby a revival has very recently commenced, with encouraging prospects. The College at Amherst is flourishing, especially since the charter of incorporation was obtained,—and is generally regarded with approbation.

Brookfield Association.—In this Association there are 16 churches, most of which are supplied with Pastors. During the past year there have been no revivals; though in some of the churches a slight movement has been visible, sufficient to awaken many hopes. A few souls have found peace in believing. The cause of truth, it is believed, is gradually gaining ground.

Hampden Association.—This Association embraces 17 churches, all of which but one are supplied with pastors. The Sabbath is less profaned than formerly, and the means of grace are well attended. In Granville, about 30 converts are numbered as the fruits of a revival. A similar blessing is now enjoyed in a part of the town of Munson.—A few have found hope in the Saviour, and many others are anxious. Among the former is one of the two Greek youths who a few months since resorted to that Academy for the purposes of education.

Worcester Central Association.—Nothing peculiar in the state of the churches. All are supplied with pastors. In Holden 15 have been received into communion—in West Boylston 14.

Worcester North Association.—This Association embraces the pastors of 8 churches. Peace and quietness have prevailed among them through the year. In some of the congregations there are hopeful appearances at the present time. The town of Westminster has been blessed with a revival of religion, as the fruits of which are numbered about 50 converts.

Andover Association.—This Association embraces 11 churches, all of which are provided with pastors. Public worship is regarded with a good degree of interest; and, though in most of the congregations it may be considered a season of coldness, there are individuals, here and there, mourning and praying.—In the South parish of Andover, 50 or 60 cases of hopeful conversion have occurred during the year. The Bible Class in this parish has been an instrument of much good, being attended by numbers, not only of the young, but of persons more advanced. In several instances, prayerless families have erected the family altar.—There are still encouraging appearances.

Association of Salem and vicinity.—This Association includes 14 ministers; one of whom, Rev. Dr. Wadsworth of Danvers has laboured in the ministry more than 52 years. Of late, some favorable appearances have existed in his society; but his present illness renders it doubtful whether he will long be permitted to behold them. In the South Parish in Danvers, there have been 16 cases of hopeful conversion during the year.

In the town of Salem a precious revival has been enjoyed. For two years previous to its commencement, Christians had manifested a more than usual engagedness in prayer, as well as faithfulness in duty. In the month of April 1824, the sudden death of an amiable young man, with the fairest worldly prospects before him, awakened a deep solemnity in the minds of many youth, and led them to inquire whether they also were prepared to meet the king of terrors. In May following, Christians were much encouraged in the hope of a general revival; and in June, they began to realize this blessing in a remarkable manner. Religious meetings became frequent in different parts of the town,—were crowded and solemn. The United Prayer Meeting on Saturday evening, which had been instituted two or three years previous and regularly continued ever since, with the special design of praying for a revival of religion, was now attended with greater interest than ever before. An United *Inquiry Meeting* was about this time appointed; at which the num-

ber of attendants varied, through the summer, from 150 to 200. The revival continued without abatement during the autumn; nor has it entirely ceased to the present time.

The number of admissions to Rev. Mr. Emerson's church since the 1st Nov. 1825, is 85;—75 by profession and 10 by letter. About the same number have been received into the Tabernacle church, under the pastoral care of Rev. Mr. Cornelius, and 35 to the Presbyterian church. The Baptists and Methodists have also shared in the blessing. The whole number of persons hopefully converted, is nearly 300;—the whole number of admissions to the several orthodox churches about 240.

In the 1st society of Marblehead, a revival commenced near the beginning of the present year, and still continues. For more than two years past, this church has observed, quarterly, a day of Fasting and Prayer. The blessing for which they prayed, has been bestowed. From 50 to 60 are already numbered as the fruits. Eighteen have made a public profession of religion, and 14 now stand propounded. The subjects are chiefly females. Besides the above, there have been 10 other admissions during the year.

Nothing of particular interest has occurred in the other societies connected with this Association.

(*To be continued.*)

WESTERN RECORDER.

UTICA, TUESDAY, JULY 19, 1825.

RELIGION AND POLITICS.

"*What has Religion to do with Politics!*"—In the earlier years of our Republic, professing Christians took a lively interest in the political concerns of the nation; and exerted their full share of influence in behalf of its dearest interests. In process of time, however, the cry of "Priest-craft" was re-echoed from the infidel revolutionists of France,—the cant phrase of "*standing order*," was next resorted to, and to these were added the epithets of *bigotry*, *fanaticism*, and *superstition*, and almost every other term of reproach—for the purpose, it would seem, of accomplishing the selfish views of partisans, by preventing the influence of religion, on the choice of candidates; or at least by detaching that influence from the ranks of a rival party.—Projects of evil are always too successful. The scheme was attended with its advantages; and was in time resorted to by all parties, to the no small diminution of religious influence. The friends of christianity and the lovers of good order, at first took the alarm and deprecated the awful consequences of such a state of things. They pointed to the ruin of ancient republics, and to the bloody scenes of France, and called loudly on their countrymen to beware. The evils not coming upon the nation, however, as speedily as they imagined, their apprehensions gradually decreased; and in time they came to think, if one may judge from their actions, that religion and politics are two things that should always be kept totally at a distance from each other. From about this period, the friends of religion appeared to grow cold in relation to the whole subject of politics; and as all parties abounded more or less with unprincipled men, and resorted to absurd and unwarrantable means for securing their favourite objects, the former became more and more lukewarm; said less on the subject of their apprehensions; began to think diminutively of offices which had been so extensively abused: grew disgusted at the proceedings at elections; and at length settled down in great numbers, in a state of entire inactivity, not even visiting the polls for years together, in the exercise of their accustomed privilege as freemen. In this state of inactivity they continue to the present day, notwithstanding they deeply lament the increasing ravages of immorality, vice and infidelity.

A small portion of the religious community persevered steady in their former exertions; and not a few joined to the ranks of party, and went blindly, perhaps to all lengths with the adherents of their cause; and there were some too, who seemed to adopt the old plea of expediency—"let us do evil that good may come." They saw that one of two rival candidates would infallibly be elected; and out of the two *evils* ventured to choose the least, although by voting on this principle, they should give their suffrages to a man whose real character was vicious, or stained with downright infidelity. These last portions of the christian community have gradually diminished and the whole host of office hunters, are heard to vociferate the exclamation "*What has religion to do with politics!*" It is high time for this contemptuous exclamation to be turned into a serious inquiry, by the christian community; and we have therefore chosen it as the basis of a few observations on the political duties of the Christian. We shall not pretend to exhaust the subject; nor attempt to present it in all its bearings; and most sincerely do we regret that some abler pen than ours could not have been enlisted in the cause, and have saved us the unpleasant task of bringing the prominent points of this critical subject before our readers in our own proper person. But as we have waited a sufficient period for such assistance to be offered, we proceed to the task without further hesitation.

1. The first question of importance is, whether it be the Christian's duty to exercise his privilege as a voter at the stated periods for election.

This question is readily settled. It will be allowed, by all serious-minded men, that the character of those who sustain the offices which are in the gift of a free people, is a consideration of great moment. Inspiration itself has said, that it is the *righteous that exalt the nation;*—that "sin is a reproach to any people;"—that when the "*wicked bear rule, the people mourn.*"—Whatever be said as to the full meaning of such cripture expressions as these, and they are by no means few in number, the least that can be contended for is, that such men may be chosen to office, as shall be righteous in the discharge of their public and private duties: that we choose men of strict morality and undeviating integrity; and men who believe firmly in the importance of religion, and who will be disposed to stand firm and unshaken in the discharge of their high responsibilities. The welfare—the very existence of a nation, especially, of a republican government, depends on this one circumstance.

But how are such men to be chosen? Will *vicious* men, appoint *virtuous* rulers? Will those who live in open violation of the laws of their country and their God, be over-scrupulous about the choice of *righteous* rulers, when the interest which stimulates them is identified with that of the veriest demagogues in the land? certainly not. This is utterly impossible in the nature of things and contrary to the universal experience of past ages.—No; it is as evident as any demonstration in mathematics can be, that if good rulers are ever chosen, it must be more or less directly through the instrumetality of good men. These, comparatively speaking, are always few in number; they are always feeble in any sudden emergency against the inroads of error, vice and irreligion. Their influence, such as it is, should be exercised constantly and should never be misdirected. They must perform their duties—must let their light shine with undiminished lustre, and bring the force of their example to bear upon the hearts and consciences of others. Persevering in this way, they cannot fail to contribute towards giving tone to the moral sense of community: for even of vicious and irreligious men it must at least be said that their consciences are in favour of religion and virtue, and that while sitting under the light of the gospel, they cannot but from their hearts respect the characters of men whose moral worth is steadily seen in all their transactions. Here, politically speaking is the strength of the cause of religion and virtue. The united example of good men, will not be lost. Let them act and speak for the cause they love.—Let them insert true patriotism in the list of christian virtues. Let them show in a consistent manner, their steady preference for worthy men; and then when the moment of action arrives, let them——what!——relinquish the high privilege of freemen!—desert the dearest interests of their country, when by her own laws she expects them to come forward and act for her!—What, declare by their own voluntary conduct, that the business of choosing good men is of no consequence!—that it may properly be abandoned to the interested views of unprincipled demagogues, arrayed against each other in the ranks of party!—the supposition is monstrous. No: when the hour of exerting that choicest privilege of freedom, arrives, let them clearly demonstrate that they have a deep and an unalienable interest in the cause. This is their bounden duty; it is exerting a privilege, the neglect of which, would go far towards fixing the charge of insincerity against all their efforts, and wishes, and prayers, in behalf of the righteous administration of rulers.

(*To be continued.*)

Junior Exhibition.—We are desired to mention that the Annual Junior Exhibition at Hamilton College, will take place in the village of Clinton, to-morrow, (Wednesday,) the exercises to be held in the meeting-house, and to commence at 10 o'clock, A. M.

We are happy to say that several sums have been received for the Colonization Society, during the week past, which shall be duly noticed in our next.

POLITICAL.

DOMESTIC.

Mr. Webster's Oration.—The Boston papers inform us, that the first edition of Mr. Webster's Oration at the Bunker Hill battle celebration, (3000 copies) was sold out in less than 24 hours. A second edition was printed and immediately disposed of; and a third edition is now offered for sale. The publishers, Messrs. Cummings, Hilliard & Co. gave $600 to the Bunker Hill Monument Association, for the copy right.

Another Marriage of an Indian with a White Girl Contemplated.—Our readers will recollect, that about a year ago, a marriage took place between an Indian Chief, who had attended the Foreign Missionary School at Cornwall, and a white girl. Most of the papers spoke of it in terms of decided disapprobation. The Agents of the School, at the head of whom is the Rev. Dr. Beecher, of Litchfield, have published a report, under date of the 17th ult. in which they state, that a negociation for a marriage has been carried on for some time past between *Elias Boudinot*, a young Cherokee, and, *Harriet R. Gold*, of the village of Cornwall, and that there is now a settled engagement between the parties. The object of the publication is to declare their "unqualified disapprobation of *such connexions.*" And they regard the conduct of those who aided or assisted in this negociation as highly "criminal." They say that additional restrictions have been adopted, to protect the interest of the School, and of the commmnity as connected with it.—*Middletown Sentinel.*

Mr. Olds.—We learn from the very best authority, and are requested to mention, says the Recorder & Telegraph, that the Rev. Gamaliel S. Olds, late of Amherst College, has not been elected *President* of the College at Athens, Geo. as stated in many of the papers, and ours among the rest, but, "Professor of Natural Philosophy."

New National Roads.—When the national road authorized by Congress, from Washington to Missouri, and the other road, for which authority has also, been obtained, from Missouri to the confines of Internal Mexico, shall be completed, there will be an unbroken road from Washington to the city of Mexico—a distance of 3,300 miles.—*Nat. Jour.*

New Harmony.—Letters have been received from Mr. Owen, dated New Harmony, Indiana, May 5, which state that the most extraordinary events are taking place in the western country. "Colonists from the east, west, north and south, are hourly arriving.—This place is likely to be filled to overflowing before the end of the next month, and in the fall, it will be necessary to prepare for other communities." Another letter, dated April 22, informs us that "the whole country seems desirous to quit the old system, and that 200 respectable families in Cincinnatti, have united to begin the new system immediately."

Mr. Owen will now have an opportunity of testing the utility of his "new system," and the public will be able to judge whether the plan of bringing men into communities, as he proposes, possesses superior advantages to that which has hitherto been adopted.—*Ch. Inq.*

The following petition from Peter Harris, one of the Catawba tribe of Indians, was presented in the South Carolina Legislature;

"*To the Council of South Carolina:*—I am one of the lingering embers of an almost extinguished race—our graves will soon be our habitations. I am one of the few stalks that still remain in the field, when the tempest of the revolution is past. I fought against the British for *your sake*—the British have disappeared and *you are free*;—yet from me the British took nothing—nor have I gained any thing by their defeat. I pursue the deer for my subsistence—the deer are disappearing, and I must starve. God ordained me for the forest, and my habitation is the shade—but the strength of my arm decays, and my feet fail in the chase. The hand that fought for your liberty is now open for your relief. In my youth, I bled in battle that you might be independent—let not my heart, in my old age, bleed for want of your commisseration."

(Signed) PETER HARRIS."

La Fayettes' Last Visit.—We are happy to learn, says the New York Gazette of Wednesday, the 6th inst. that Gen. La Fayette has yielded to the pressing invitation of government, to return to France in the new frigate Brandywine, recently launched at the city of Washington; and that he will remain until after the 11th September, in compliance with the wish of government, to be present at the anniversary of the battle of Brandywine, where he first shed blood in fighting for the independence of these United States. A departure from his adopted to his native country, under these circumstances, will give a finish to his glorious career, worthy of the country and honourable to the nation's guest.

The American adds, that the General will embark at Washington; so that when he leaves our city on Monday next, he leaves it to return no more.

Burning Springs.—Springs emitting inflammable gas, similar to those in Middlesex, have been discovered on lands owned by Joshua Way, in Milo, about two and a half miles from this village. Over one of these a tub is placed, and a gun barrel inserted, from which issues a beautiful flame of a bluish tinge.—*Penn Yan Rep.*

New and Improved mode of Travelling.—A barge called the *Lady Clinton*, attached to and towed by the steam boat Commerce, has commenced running between New-York and Albany, for the coveyance of passengers; and will make the passage in about 20 hours, this barge is said to be the most elegant and superbly finished vessel that has ever floated upon the waters of the North River, and has extensive accommodations for gentlemen and ladies. Persons on board this boat, are entirely out of all danger from the bursting of boilers, consequently, all those who prefer safety to expedition will encourage this mode of travelling.—*Alb. D. Adv.*

When the roads that have been authorized are completed, there will be a perfect rout from Boston to the city of Mexico—3800 miles.

FOREIGN.

Important from Buenos Ayres.—Accounts from Buenos Ayres to the 11th of May state that a new revolution has taken place in the Banda Oriental. (a province on the east side of the river La Plata at its mouth, formerly one of the United Provinces, but occupied for several years past by the troops of the Emperor of Brazil, who claims it as within his territories.)—*New-York Observer.*

From Matanzas.—We learn from Capt. Brothers, of the schooner Eagle, that accounts reached Matanzas on the afternoon of the 16th ult. that the Negroes on several of the Plantations in the Partido of San Jose, distant about 20 miles, had revolted, and had murdered in the most cruel manner the proprietors. The Governor immediately despatched a large body of troops to the scene of action, and when Capt. B. sailed (12 days ago) it was understood the insurgents had been pretty much subdued, after killing 60 or 70 of their number. The whole number collected was said to be about 300—they had killed 15 or 20 whites, (including one female) principally foreigners. Great alarm, however, yet existed in the country, and whole families were coming into the town for security.—*Mer. Adv.*

Slave Trade.—In the British Parliament, May 20, Mr. Canning said, "He was sorry to say, that the Treaty which had been in a course of negotiation between this country and the U. S. of America, had not been ratified in consequence of certain difficulties of a technical nature."—The copy of the treaty was laid on the table.

Coronation of Charles X.—A Paris paper of May 21st, contains an account of the coronation of King Charles X. at Rheims, on the 27th. The King left Paris May 24th, for Compeigne, where he remained until the 27th. He then went to Fismes, and on the 28th to a village called Bourgeux where he met the royal family, the great officers, &c. and a grand procession was formed. Among the Ambassadors present, were the Duke of Northumberland, Prince Esterhazy, Count Pozzo di Borgo, and Sidi Hamet, the Minister of Tunis. On the day of the coronation, the King walked in the procession to the church between two cardinals. The procession was very magnificent, and the dresses very brilliant The King pronounced the coronation oath, in a clear and distinct voice, in the following words: "I promise in the presence of God, and my people, to support and honour our holy religion, as is the duty of every christian king and oldest son of the church,—to do justice and right to my subjects, and to reign according to the laws of the kingdom and the constitutional charter, which I swear faithfully to perform.—So help me God and the holy evangelists." The ceremony of anointing, and of the coronation, by the Archbishop of Rheims, is then described. After the coronation, the King, and the high officers, sat down to a dinner, of a hundred and fifty covers, given by the city of Rheims. The King granted a pardon to a great number of persons under sentence for political offences, among others to Gen. Drouet d'Erlon.

Cause of the Irish Catholics.—The heir apparent to the throne of Great Britain, says the U. C. Herald, has plainly declared his present and future determination with regard to the Catholic claims. After such a frank declaration the friends of Ireland ought to be united and persevering in their efforts to procure for the Catholics substantial and immediate justice. Should the Duke of York ascend the throne of England before this desirable end shall have been attained, the consequences may be dreadful.—☞Dreadful to the abettors of ignorance and bigotry, we presume.

Catholic Churches in France.—The members of Catholic churches in France, according to a statement of the Bishop of Hermopolis in the French chamber of deputies on the 11th ult. is 29,000,000, and the number of ministers, 35,000. This is more than one minister for every thousand souls, yet the Bishop complained that the number was not sufficient for the population; and advised an increase to 50,000, or one minister for every 600 souls.

Greece.—The Greeks are said to have suffered very little in repulsing the Egyptians at Modon, and to have derived the highest encouragement from their success.

Constantinople, April 23.—Alarming news has arrived from the Morea. Ibrahim Pacha is in a desperate situation; he is surrounded by the Greeks, who are hastening to the spot from all quarters. The landing of this Egyptian in Greece, has been the signal for a levy *en masse*. The masters of Christian vessels arriving from the coast, consider Ibrahim as ruined.

It is stated that the Princess Borghese, sister to Napoleon, recently died at Rome, in the 46th year of her age.

Singapore.—This settlement the name of which cannot be found in our latest Universal Gazetteers, is situated on a small Island of the same name at the southern extremity of the peninsula of Malacca. It was thinly peopled, and of no commercial importance till the English took possession of it in 1819, since which it has increased in population and commerce with astonishing rapidity. In 14 months the inhabitants increased from 200 to 10,000, a large portion of whom were Chinese. A late number of the Singapore Chronicle says that the exports from January to December, 1828, amounted to the enormous sum of *Five millions five hundred and sixty-eight thousand five hundred and sixty Spanish dollars!* The trade consists of five distinct branches,—that with Great Britain, with Bengal, and other parts of Western India, with China, native and European, with Siam and Cochin China, with the distant commercial tribes of the Indian Archipelago itself, &c. In 1822 four ships only cleared out for London; in 1823 the number had increased to nine. In 1822, the value of British piece goods imported, was in Spanish dollars, 265,054; in 1823, they had risen to 1,064,380; and the exports were in proportion. The increase of the trade with China, Siam, and Cochin China, is on a corresponding scale. [*N. Y. Obs.*

Intelligence has been received from India, of a series of decisive successes in the contest with the Burmese. The whole Burman coast, from Rangoon eastward, was subject to the British arms. The native forces, amounting to fifty or sixty thousand men, had been defeated with a loss of five thousand men killed and wounded; and recollecting their strength to the number of twenty or twenty-five thousand, were again completely routed. We trust that a decisive issue has been put to this war; and we hope that in the end, these unhappy pagans may reap some solid advantages, from the new relations which may be formed with an enlightened and christian country. But we stand appalled at the fearful sacrifices of human life, British, Indian, and Burman, which has attended this sanguine contest, *the causes and object of which still remain unexplained.*—*Ch. Obs.*

INSTALLED.

Rev. Phineas Camp, was installed by the Presbytery of St. Lawrence, over the first Presbyterian Congregation in Lowville, on the 12th of June last. Sermon by Rev. Mr. Boardman, from Prov. 14: 34: charge to the pastor by Rev. Mr. Clinton: charge to the people by Rev. David Kimball.

DEATHS.

In Lincoln county, N. C. Rev. Daniel Asbury, of the Methodist Episcopal Church, 74. In Wilmongton, Del. Rev. John Burton, 79. In Illinois, Morris Birkbeck, Esq. Secretary of State, a native of England, who founded the flourishing town of New Albion; drowned in crossing the Wabash river.

Just received, and for sale by
MERRELL & HASTINGS,
LEMPRIERE'S Universal Biography, together with selections of Foreign Biography from Watkins' Dictionary, and about 800 original articles of American Biography,—by Eleazar Lord. The Foresters, by the author of Lights & Shadows of Scottish Life, &c.—Letters on the importance, duty, and advantages of Early Rising. 1w55

WINES.
J. C. HASTINGS, & CO. have on hand a very choice selection of
Old Madeira, Old Port, } on draught & in bottles,
Sicily Madeira, L. P. Teneriffe, Dry Lisbon, Sherry & Malaga, } WINES.
20 Boxes Claret of different qualities,—Also, A few cases sparkling Champaign.
Utica, June 28, 1825. 52tf

MILITARY CLOTHS.
THOMSON & LYMAN,
AT their Store, No. 34, Genesee-st. Utica, have just received, Blue, Buff, Scarlet, and Mixed Military Cloths,—Likewise, one Trunk of Oiled Plaid Silks, an excellent article for children's Aprons. Domestic Stripes, 7-8 wide for twelve and a half cents per yard.
July 19, 1825. 51tf

B. MORANGE'S MEDICATED OIL SILK.—Humanity requires to proclaim to the public, an exterior remedy for the cure of all Chronic Disorders, but particularly the Gout, Rheumatism, and Colds. Many thousands have been cured of these terrible diseases, both in the United States and in France: and as many highly able and respectable physicians of the city of New-York, wish to give justice to truth, they have delivered the following certificate:
CERTIFICATE.
New-York, 23d Aug. 1820.
☞The varnish silk manufactured by Benj. Morange is capable of being applied with great advantage in many cases of Gout, Rheumatism, Chronic enlargements, and stiffness of the joints and indurate glandular tumours; and in some cases is preferable to any other remedy with which we are acquainted. (Signed)
Wright Post, M. D. Jno. Watts Jun. M.D.
Alex. H. Stevens, M. D. R. S. Kissam, M.D.
David Hosack, M. D. W.G.S. Macneven, M.D.
Jno. Neilson, M. D. Edw. Delafield, M.D.
Another certificate highly recommending the above, the subscribers have signed,
Felix Pascalis, M. D. Dr. Valentine Mott,
Samuel L. Mitchell, M. D.
For sale only by
WARNER & HARVEY,
who have also on hand an extensive assortment of
DRUGS & MEDICINE,
Patent Medicine, Dye-Woods & Dye Stuff, Paints,—Lamp, Linseed, & Carding OILS, of superior qualities, which they offer for sale on as good terms as can be procured in the western country.
Utica, July 19, 1825. 6w55

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

FEATHERS.
1000 lbs. Live Geese Feathers, for sale by R. WOODRUFF.
Upper Corner Store, New Hartford.
July 2, 1825. 4wp3

GROCERIES.
J. C. HASTINGS, & CO
No. 84, Genesee-st.
ARE now receiving in addition to their former stock, a fresh supply of Groceries, which they offer on the most favourable terms for cash, or approved paper payable at either of the banks in this village, among which are the following articles:
100 Chests Skin Tea, of different cargoes,
10 Old Hyson, do.
15 Young do. do.
15 Souchong do.
10 Bohea do.
35 Kegs Richmond Tobacco,
30 Bbls. Cut do.
40000 Ceroot Segars,
200 Boxes Spanish do.
8 Hhds. Brown Sugar,
15 Boxes Lump do.
20 Hhds. Molasses,
25 Bags Coffee,
12 Do. Pepper,
12 Do. Spice,
3 Tierces Rice,
2 Do. Mayland's Scotch Snuff,
1 Do. Maccoboy do.
50 Bales Cassia,
15 Boxes Short Pipes,
20 Kegs Ginger,
60 Quintals Cod Fish,
50 Bags Shot, 1 to 9, &c. &c. &c.—ALSO, a choice stock of Liquors and Wines, and almost every other article in the Grocery line.
Merchants and Tavern Keepers are particularly invited to call.
Utica, June 28, 1825. 52tf

REMOVAL.
I. J. BERRY,
WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the
NEW BRICK STORE,
corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of
GROCERIES,
Liquors, wine, fruit, fish, &c.
comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong Teas,—Loaf, Lump and Raw Sugars,—Coffee, Chocolate, Rice, Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.
Tobacco, in pound, half-pound, and small Papers,—Snuff, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.
Country Produce taken in exchange for Goods.
He likewise has to inform the Public, that he continues his
GENERAL SEED ESTABLISHMENT,
at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds. Fancy flowers, Cabbage plants, Garden and flower pot, &c. &c.
Utica, June 17th, 1825. 51tf

Whitesboro' Academy.
THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Crittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

Piano Forte & Violincello
FOR SALE.
THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.
Also;—A VIOLINCELLO. made by the noted Sebastian Kloz.—Price $100.
I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

CATHARINE'S GRAVE.

Ah, Cherokee! where is the daughter of Brown?
She is resting beneath the tall tree,
But her spirit so spotless, has silently flown,
Far away to Galvlatichi.*

Death mark'd her his prey in the blossom of youth,
From his grasp no kind angel could save;
And innocence, meekness, religion and truth,
All slumber in Catharine's grave.

The "heralds of grace" drop affectionate tears,
The maids of the forest all mourn,
E'en the heart of the warrior is sad when he hears,
That the flower of the valley is gone.

Thou foe† of the Indians who love the true God,
Who has come from the Arkansaw wave,
To stain thy sharp arrow in Cherokee blood,
Step softly o'er Catharine's grave.

Ye daughters who dwell in the pleasant green shade,
Whom Catharine tenderly lov'd,
She bade you repent—for your pardon she pray'd
And wept when she saw you unmov'd.

No more will she point you to Calvary's scenes,
Or tell you that Jesus will save;
Come chant your soft dirges in sorrowful strains,
As ye stand around Catharine's grave.

Though cold be her pillow, and dark her abode.
As the shades which at eventide play,
Invisible spirits encircle the sod,
And watch her slow mouldering clay.

How great is the joy of that heavenly choir,
On each silent and beautiful eve,
When to Jesus's praise they wake the sweet lyre,
As they bend over Catharine's grave.

Their notes softly sound through the silence of night,
"Dear Saviour! all praise shall be thine,
Ere long in bright glory, the Gospel's pure light
On each Cherokee dwelling will shine.

And when at the voice of Galvlatichi,
The dead their lone mansions shall leave,
A form wrapp'd in garments of light, we shall see
Arising from Catharine's grave."

*The Cherokee name of the true God.
†The Osages.

Many thanks are due to the correspondent who furnished the following able and well-digested article. Reasoning, as he does, abstractly from the nature of the musical art, his inferences are strictly true; and they are liable only to occasional modification, where the art itself, out of mere condescension, is made to yield to the better feelings of its former opposers. But this will be best explained at the close of the article.

MR. HASTINGS,—Your remarks on what I should call the *accidental* principles of association applicable to the cultivation of sacred music, contained in a late number of your paper, appear to me, to be involved in some obscurity: and perhaps it will not be unacceptable to your readers to have them explained. The difficulty consists in their application to the *business* of cultivation; as, if the *effectiveness* of music, is made to depend *chiefly* on the principles of *association*, it may with much plausibility be said, that the *intrinsic merit* of the music, is a matter of but little consequence, especially as you admit that "aged people who have long neglected the practice of music, *retain their relish* for such tunes as have outlived their celebrity." Such tunes evidently recall "*former associations*," and I do not perceive why they may not be as powerful as those which are enkindled by the exhibition of superior *specimens:* and in such case music would stand on a level with social conversation, requiring only the culture of the social affections to render it effective—and hence the "nasal twang," might be made as animating and melodious as the inspired breathings of "the sweet singer of Israel." But would not the *best interests* of the art be sacrificed to such reasoning, by the great majority of the christian community? They have neglected their duty in relation to this subject so long, and their prejudices have become so powerful, that is to be feared the *plausibility* of an argument, when it coincides with their preconceived opinions, is all that would be required: and that its *fallacy*, would not prevent its adoption as an *excuse for still* greater negligence.

I admit, that the principles of association have an *intimate connexion* with musical effect; but it appears to me that their *agency* is mostly of a *negative* character: that they do not *create* it, but *modify*, and to a certain extent, control its peculiarity. Associations which are irrelevant, will destroy its individuality: and for this reason, cultivators of psalmody should guard against them, in every shape, as well in the selection of tunes, as in the *character* of the performers. Every thing which would "do violence to former associations," should be avoided. But can we go any further? Can we by *any* process of cultivation, so harmonize and similate these several characteristics, as to constitute them *direct* agents in the production of musical effects? I think not—and *this*, to me, is an unanswerable argument to prove that the pleasures derived from the exhibition of *uncultivated* psalmody, by those "who have long neglected the practice of music" strongly tinctured with agreeable *associations*, are not its legitimate effects; and that, however strong may be our predilections in favor of particular tunes, or a particular style, we do not fulfil the design of this sacred institution, unless we go farther in the process of cultivation, than is necessary to produce *agreeable feelings* even admitting that they possess religious character.

If these remarks are true, they will furnish a satisfactory answer, to the hitherto insurmountable objection to the cultivation of sacred music, so obstinately and loudly proclaimed by some very good and sincere Christians, "*we like the old tunes best.*" It is the *character* of the pleasure we derive from the exhibition of pslamody, and not the quantity of *agreeable associations* in attendance on it, that should decide on the legitimacy of its effects. Yours, &c.

PHILO LAOU.

REMARKS—We hope that our intelligent readers will not pass hastily over the preceding observations; as if they were matters of mere speculation. They have a direct bearing on every thing valuable in devotional music; and show indisputably that those who so neglect the art as to have no relish, except for a few antiquated specimens, are altogether inexcusable; and that WHILE THEY PERSIST IN THIS COURSE, there can be no possible redress of their imaginary grievances.

The remarks of ours, which gave rise to the above article, however, were intended for a different state of things—a circumstance which did not sufficiently appear at the time, owing, perhaps, to our giving too few quotations from the northern editor.

It was while speaking of the subject of *Musical Associations*, that we proceeded on the supposition, that the *neglectors* of music had become so far *convinced of their duty, as personally to unite* in the undertaking, either as *performers* or *habitual listeners to* the *specimens* and *accompanying remarks* at the rehearsals.

But the most that can be yielded, even under this state of things, is, to *begin* to practice on the simplest of those tunes, *ancient and modern*, which *are distinguished* for *chaste simplicity;* and afterwards, as the work of cultivation advances, to have *occasional* recourse to the same specimens. So far is reasonable; but not a whit farther. To yield *more* than this, would be in effect, to relinquish the whole object of cultivation.

It is scarcely necessary to add that in the *peculiar case we are now supposing*, the whole class of those associations, which are properly of a subsidiary nature, are necessarily made, for the time being, to assume a fundamental character;—*so far as respects the feelings of musicians.*

COMMUNICATIONS.

To the Editor of the Western Recorder.

SIR,—I am directed by the Oneida Association, to forward to you for insertion in your paper, the enclosed proceedings of that body. If you shall think proper to insert them you will confer a favour by so doing.

Yours, JOHN D. PEIRCE,
Scribe of Association.

REASONS FOR REVIVING THE ONEIDA ASSOCIATION.

As the scriptures require every Christian to be "always ready to give a reason of the hope that is in him, with meekness and fear," we consider it also a duty and a privilege to give a reason for the practice we adopt, that our motives may not be liable to misapprehension or misconstruction. In the circular letter, by which this meeting is convened, it is stated, that those who convened it believe it will be conducive to the peace and order of the churches and the prosperity of the interests of religion in this vicinity, that the Oneida Association should be revived. Did not this meeting entertain the same opinion, we should think it not duty to take any measures for its revival. But we do not entertain this opinion, and indulge the hope that the event will show it to be well founded. The reasons why we entertain this opinion are various, and cannot be fully understood without a recurrence to past events.

For a series of years after the Oneida Association was first formed, it enjoyed great prosperity, and proceeded in the discharge of its duties with great harmony, and it is believed much to the benefit of those who belonged to it. And had its members continued with it, and its measures been regulated in the same spirit, we think many of the evils with which a portion of the churches have since been afflicted might have been avoided. In leaving the Association to form a connexion with the Presbytery, we have no disposition to question but that those who did so were actuated by the best of motives. Where Christians agree in their views of doctrine and duty, a connexion in the same body seems, indeed, to be very desirable and doubtless there was something very pleasing in the idea of having all the churches and ministers in this vicinity united together, and connected by the closest and strongest ties. The experiment has been attempted. The Presbytery agreed to receive congregational churches, and allow them to retain a portion of their congregational privileges. Some of the churches availed themselves of these terms of accommodation; others became Presbyterian in full; the ministers generally united with the Presbytery, and the Association was dissolved.

The experiment, however, we think has not answered the expectations of those who made it. A number of the churches have not been found prepared to become connected with the Presbytery in any form, and since the Association was dissolved have remained in a disconnected state. Others, that adopted the Presbyterian government, in whole, or in part, have found difficulties which they did not anticipate, and have been convinced that they were too hasty in making the change. The principles and practice of the Presbyterian church have been found to differ, in so many respects, from the long settled habits of congregationalists, that very many have not found themselves happy in their new connexion. And carrying with them their old feelings and habits they have often been a source of difficulty and perplexity to their new associates, which they have sometimes been made to feel in a manner equally painful and mortifying. And we think that on the whole, instead of there being a diminution of difficulties, and greater harmony among Presbyterians and Congregationalists, in consequence of the attempted union, their has been an increase of difficulties, and in many cases a greater alienation of feeling, than there was before. In some instances, churches that had been in great harmony have been so rent with dissensions on this subject as to lead to painful separations, and the formation of churches out of churches to the great grief of those who delight in peace and in the reciprocation of Christian affection.

The Presbytery also have become so large a body, and the business that must be necessarily transacted has accumulated to such a degree, that it has become exceedingly burdensome, both to ministers and delegates, to attend all their meetings, and pay the necessary attention to all the business that must be done. And the press of business is so great, as not to leave time for those religious exercises, which are so desirable, and which have often been so useful, where ecclesiastical bodies have convened. It has also become difficult, in small congregations, for the numbers who attend those meetings to be accommodated within a reasonable distance, so that many of the congregations are necessarily deprived of the privilege which they once enjoyed in having an ecclesiastical body occasionally convene and spend some time among them. And when our business is to be transacted by those whom we seldom see, and with whom we have but little acquaintance, it is not to be expected either that they will enter into our feelings, and understand our interests, or that we should enter into their feelings and motives, and have that confidence in them which is necessary to secure our respect for their descisions, and give that moral influence to them, without which the exercise of mere power and authority is rather hurtful than beneficial.

It may be remarked further that those churches which are not prepared to become connected with the Presbytery, are likely sometimes as well as Presbyterian churches, to need the assistance of an ecclesiastical body, in the settlement of ministers, or in cases of difficulty which may arise. And if there be no other body in this vicinity than the Presbytery, what shall those churches do in such cases? How shall they get a minister ordained? If the Presbytery ordain him, he becomes, by that act a member of the Presbytery. Shall they call a council? Individual members of the Presbytery are not willing to act on a council to ordain a man who shall belong to no regular body; and if they were, they might perhaps, expose themselves to censure by doing it. And to what body shall he belong, if there is no other body than the Presbytery? If he belongs to the Presbytery, he is entirely under their control and protection, and bound to conform to their rules. If a difficulty should afterwards arise between him and his church, they having consented to his becoming a member of the Presbytery, must be compelled to submit their case to the judgment of a body to which he belongs and they do not. And is it probable that the churches, in such cases, will be satisfied with the judgment of a body to which they do not choose to belong, especially if that judgment should be in favour of those who do belong to the body and against those who do not? Shall a mutual council be resorted to in such cases? The Presbytery have decided, in a recent case, that those who belong to the Presbytery not only are not obliged but have no right, to submit their character and conduct to the judgment of any mutual counlil. It seems to us therefore, that under these circumstances, it becomes important, and necessary for the preservation of mutual harmony between ministers and their people, that they belong to the same ecclesiastical body; and that while there are churches which do not belong to the Presbytery, there should be an Association with which they and their ministers may be connected.

Such being our views of the existing state of things among us, we are led to think it desirable that the Oneida Association should be revived, and that it is our duty to take measures to revive it, for the following reasons.

1. We think many of the churches in this vicinity have so much remaining attachment to congregational principles and usages, that it is unwise for them, in their present state, to be urged to the adoption of the Presbyterian form of government, or to a conformity with the Presbyterian rules and usages; and that such a change should they be persuaded to attempt it, would probably be productive of more serious evils to them than it possibly could be of advantage.

2. We think it dangerous to the interests of religion among us to have so many churches remain in a disconnected state, without any kind of union or correspondence among themselves or with any ecclesiastical body; inasmuch as it exposes them to the inroads of irregular and heretical teachers, who, if they once gain an establishment among us may exert a very unhappy influence, not only upon the people where they are established but upon others around.

3. We think the number of ministers and churches, within the bounds of the Presbytery of Oneida is too great to admit of their being all united in one ecclesiastical body, even if they were all of the same opinion; and that it would be much less burdensome and conduce much to the convenience and comfort of all concerned, if the congregational churches and their ministers were united in a body by themselves, which would not be so numerous as to prevent the small congregations enjoying the privilege of having their meetings among them.

4. We think that while there are churches in this vicinity which are not prepared to become connected with the Presbytery, it is necessary to the preservation of mutual harmony between ministers and their people that there should be some other body to which those churches and their ministers may both belong, and to which they may resort for aid, assistance, and counsel, in cases which are frequently occurring.

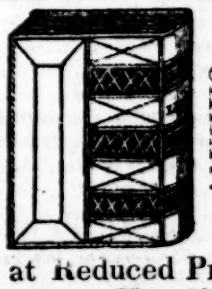
5. We are earnestly desirous of having a stop put to those contentions which have existed among us, for ome years past, on the subject of church government, and of seeing that peace and harmony restored to the churches which they so happily enjoyed for many years after the first settlement of this country. And we think that an Association, which should be disposed to maintain friendly relations with the Presbytery, and to keep up a friendly correspondence and intercourse with the Presbyterian ministers and churches, would have it in their power to exert a happy influence and contribute to the accomplishment of so desirable an object.

By such considerations as these we have been induced to take measures for the revival of the Oneida Association. And we would earnestly invite the friendly aid and co-operation of all those who prize the peace and order of the churches, and who wish to see the interests of religion prosper among us. We wish the peace and order and harmony of the Presbyterian churches no less than of the Congregational churches; and we would be far from doing any thing to promote division and strife in any of them. Those Congregational churches that are harmonious and happy in their connexion with the Presbytery, we would not ask nor advise to leave it for a connexion with us. We would not be so desirous of adding to our numbers, as of promoting the best interests of churches. And those churches where a majority wish for a connexion with the Presbytery, and a minority are desirous of a connexion with us, we would earnestly exhort to be of one mind, and live in peace, and by no means to let this difference be an occasion of contention and separation. We think the peace and harmony of a church, and faithful maintenance of the word and ordinances of the gospel, of too great importance to be put at hazard by a contention about the mere mode of government. And we would entreat Congregational minorities, in such cases, to acquiesce in the choice of the majority, and to yield their particular wishes and preferences, with a Christian spirit. And in those churches where a majority are desirous of a connexion with us, and a minority are of a different opinion, we would hope to see a spirit of forbearance and tenderness and brotherly love. And we would exhort Congregational majorities, in such cases, not to be over strenuous, nor to urge a connexion with us to the grief of their brethren; nor to insist upon what they may deem their particular right, if it is likely to be the occasion of discord and strife.

These are the feelings of our hearts; and we are persuaded, that if all Congregationalists and all Presbyterians would cultivate the same feelings, and pursue that conciliatory course which such feelings would dictate, our object would be accomplished, peace and harmony would be restored among us, and we should have it in our power to co-operate, cordially and effectually, in promoting the cause of truth and the advancement of the Redeemers kingdom.

Attest, JOHN D. PEIRCE,
Scribe of Association.

STATIONARY,



BOOKS & CHEAP.

"Books at Reduced Prices."

Merrell & Hastings,

NO. 40, Genesee Street, have just received an extensive assortment of *BOOKS* and *STATIONARY*, among which are

PAPER. Fine Folio Post, Common do., Fine Letter, Common do., Fine Cap, Common do., Imper'l Drawing, Super Royal do., Medium do.

Quills, assorted, Rodgers' Penknives, Slates, Slate Pencils, Camel's Hair do. Fine Lead do. Crayons, Parchment, Sealing Wax, Folders, Wedgwood Inkstands, Cork, Stone & Glass do. Rice or Pith Paper, Pink Saucers, Office Tape, Ink Powder, Maynard & Noyes' Ink, in bottles and by the gallon, Red Ink, Visiting Cards, English and American Paints, Toy do. Dividers, Gunter's Scales, Indelible Ink, Mathematical Instruments, Wafers, Desk Stamps, Sand Boxes, Black Sand, Silver Pencil Cases.

Irving's Orations, the Sister's Friend, an excellent book for Sabbath School Libraries, No Fiction, Scott's Family Bible, Armstrong's Edition, Life of Levi Parsons, Bower's Life of Martin Luther, Missionary Journal & Memoir of the Rev. Joseph Wolff, missionary to the Jews, Purraul of Lum Sing, or the Missionary & the Mountain Chiefs, Morning Thoughts, by Cunningham, author of the World without Souls, Gaities and Gravities, Adsonville, Jay's Family Prayers, Dr. Scott's Letters, Philips' translation of the Works of Horace, Haley's Triumphs of Temper, Scott's Force of Truth, Memoirs of Catharine Brown, Missionary Gazetteer, by Rev. Walter Chapin, and a *large* assortment of Medical, Classical, Miscellaneous, and common School Books, which they will sell at *very reduced prices.*—Their customers, and the public generally are invited to call at NO. 40, Genesee-Street, *one door* west of the Post-Office, if they wish to be ☞"*BENEFITTED*"☜ by the reduction in their price.

Utica, July 5, 1825. 53tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do.
1 " Sicily, do.
1 case Champaign, do.
20 boxes Claret, do.

Hyson, Young Hyson, Hyson Skin and Black TEA. DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,
Utica, June 23. 83, Genesee street.

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of THOMSON & LYMAN.

Utica, May 8, 1825.

TRUMAN HASTINGS,

ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th*, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y39

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addi dition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*